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ISLAM
AND
THE DIVINE UNITY

BY

Khwaja Ghulam-ul-Hasanain.

“ Verily the True Religion with God is Islām.”

(The Holy Quràn, III. 17).

Islām And The Divine Unity.

A brief account of Islām, its Distinctive Feature and its Scope, and a more detailed account of Islāmic Monotheism with a Review of Antitheistic Theories and the current non Monotheistic Religious Systems.

BY

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CONTENTS.

PAGES.

PREFACE	VII-IX
Introductory	(Articles 1— 2.)	—II

PART I.

CHAPTER. 1—What is Islám ?	„	(3—6)...	13
CHAPTER. 2—Distinctive Feature of Islám (Article 7)...			18
CHAPTER. 3—Scope of Islám.		(Arts, 8-10)	...20

PART II.

CHAPTER. 4—EXISTENCE OF GOD. (Arts. 11-15)		...25
CHAPTER. 5—Further Investigation.	„	(16-24) ...28
A—Natural Evidence.	„	(17-20) ...28
B—Logical Evidence.	„	(21-24) ...31
CHAPTER. 6—Conception of God in other Religions.		
	(Arts, 25-33)	...37
A—The Vedic Religion.	„	(27-30) ...39
B—The Biblical Religion.	„	(31-33) ...43
1—The Old Testament	„	(32) ...43
2—The New Testament	„	(33) ...44
CHAPTER. 7—Islamic Conception of God	„	(34-58) ...46
i—Absolute Divine Unity in		
Islam	(Arts. 35-43)	...46
ii—Three-fold Evidence for		
Divine Unity.	„	(44-48) ...56
iii—Divine Attributes.	„	(49-52) ...61
iv—Islamic Traditions on		
Monotheism.	„	(53-58) ...64
CHAPTER. 8—Non-Monotheistic Systems	„	(59-84) .. 63
1—The Christian Trinity.	„	(60-64) .. 69
2—The Aryan Trinity.	„	(65-80) ...77
a—Creation Defined.	„	(66-67) ...78
b—Eternity of Matter and		
Soul Confuted. (Arts. 68-73)		...80
c—Clerk Maxwell's		
Arguments.	„	(74-80) ...85
3—The Vedanta Philosophy		
or Pantheism.	„	(81-84) ...92
CONCLUSION: SUM-TOTAL of Islámic Monotheism		...99
APPENDIX. A list of references quoted in this work.		103
INDEX OF SUBJECTS107
OPINIONS.113

PREFACE.

“In the name of God, the Beneficent, the Merciful.”

(The Holy Quran.)

1—The book, now presented to the public, was written, at the express desire of *Maulàna Syed Najmul Hasan* and finished in the middle of 1924, when the writer was a *lecturer* in the *Madrasat-ul-Wàizìn*, an Islamic Missionary Institution at Lucknow. It is intended to serve as a trustworthy *guide* to my English-knowing *co-religionists*, who are anxious to make a rational study of Islàm. It is, further, designed for *non-Muslim friends* as a help to obtain correct information about Islàm, and form a just estimate thereof, as compared with other religious systems.

2—The work, though highly compressed into a small size, contains all the *needful information* connected with the most important doctrine of Islàm, *i.e.*, *Monotheism* as taught in the *Holy Quràn* and expounded by the *Holy Imàms* (Spiritual Guides), the immediate des-

ISLAM AND THE DIVINE UNITY.

cendants of our Prophet, and decidedly the best exponents of his teachings. I have not only confined myself to a bare statement of Islamic Monotheism, but have tried to prove it by *conclusive arguments* and have, moreover, compared and contrasted the same with the ideas of the Godhead, advocated in other religions—the best way, I think, of impressing a truth on one's mind.

3—A few words on the *extracts* from the Qurán and the Sacred Books of other religions so copiously used in this work. I have given my own translation of the verses of *the Qurán*, which, while following those of Palmer and Rodwell, is clearer than theirs. Besides, I have tried to, more closely, adhere to the wording of the Holy Qurán so far as it seemed compatible with the English idiom. The Translation of the *Islamic Traditions* is my own, which, I dare say, gives an exact idea of the original Arabic. The quotations from *the Bible* have been copied from its authorized English version. A few extracts have been taken from Mr. Griffith's Translation of *the Vedas*, which, I have satisfied myself, convey

PREFACE.

the true sense of the original Sanskrit. As for the extracts from *the Hindú Sacred Books* other than the Vedas, I have put down my own translation thereof, which is in perfect accord with the late Dayánanda Sarsvati's exposition of the same in his "Introduction to the Commentary on the Vedas."

4—In short, no pains have been spared to give the readers *a correct idea* of Islamic Monotheism as well as the theories and dogmas concerning the Godhead as advocated in other philosophical or religious systems. This humble work is, therefore, expected to be of use to all readers and of special interest to such of them as are concerned with *a comparative study* of religions.

5—In conclusion, I beg to advise my readers to go through this booklet with an unbiased mind, and *Pray* to the Almighty to lead them to the right path. "Whosoever maketh an effort for Us, certainly will We show him the ways to approach Us" (The Qurán XXIX:—69).

BOMBAY,
September 8th 1924. } K. G. HASANAIN.

ISLAM AND THE DIVINE UNITY.

INTRODUCTORY.

"God bears witness that there is no god but He, and (so do) the angels and men possessed of knowledge. He is the administrator of justice, there is no god but He, the Mighty, the Wise. Verily the (true) religion with God is Islâm..."
(The Qurán III: 16-17).

1—The above is a translation of two verses of the Holy Qurán one of which lays stress on the two most fundamental *principles of Islâm* (a) the Unity of God and (b) His Justice—the latter, being the most important of His *attributes* next to Unity, really comprehends all his other *attributes*, *Power*, *Wisdom* and so forth. The second verse positively declares that the only

WHAT THE ABOVE
VERSES TEACH

ISLAM AND THE DIVINE UNITY.

SUBJECT MATTER OF THE BOOK

religion acceptable to God is Islàm.

2—The work, based on the above text, will consist of two parts—*the first part* giving an idea of what Islàm is, with its distinctive feature and scope and *the second*, the Islamic conception of God with a review of some current religious beliefs or theories with respect to the Godhead. In *the conclusion* I shall make a few remarks on the sum-total of Monotheism as taught by the Qurán,



Part I.

ISLAM

PART I.
Chapter I.
WHAT IS ISLAM.

3—Islàm is derived from ‘silm’, meaning ‘peace’ and ‘Islam’ (the infinitive form of ‘aslama’, meaning ‘he made peace’), signifies, literally, making peace. Islàm, therefore, as its name indicates, is the *religion of peace*—peace with both, the Creator and His creatures. Peace with the Creator implies our submission or resignation to the Author of our being and peace with His creatures, the doing of good to them.

ISLAM OR RELIGION
OF PEACE

4—In both these senses this word has been used in the following verse :—

TWOFOLD MEANING
OF ISLAM IN THE
QURAN

“ Yes, (the fact is) whoever submits himself thoroughly to God and is (also) the doer of good (to others) there is reward for him with his

ISLAM AND THE DIVINE UNITY.

Lord and there is no fear for such (persons) nor shall they grieve." (II : 106).

The verse clearly shows that *a Muslim*, a true follower of Islam, is an *obedient servant* of God and the *doer of good* to others.

THE SAME MEANING
EXPRESSED IN
TRADITIONS

5—Traditions, to the same effect, have been handed down to us from the Holy Prophet of Islām. One of them runs thus:—

"The creatures are, as it were, the children of God (He being the Guide, Supporter and Preserver of all); therefore the most beloved of His creatures is one who does good to His children."

In another tradition the basis of morality, or the *sum-total* of Islām, has been described in the words "reverence to the commands of God and kindness to His creatures." Thus according to the teaching of our prophet

What is Islam ?

a Muslim is one who is in peace with the Creator and His creatures, who has completely submitted himself to the Will of God by carrying out His commands and doing good, and being kind, to His creatures.

6—The name '*Muslimin*' (Muslims) is given by God Himself to His submissive servants as the following verse will show :—

“He named you '*Muslimin*' before (in old Scriptures) and in this (Holy Book as well).” (XXII : 77)



“MUSLIMIN” THE
NAME GIVEN BY GOD

Chapter 2

DISTINCTIVE FEATURE OF ISLAM

DIVINE ORIGIN OF ALL
RELIGIONS
ACKNOWLEDGED

7—One of the greatest distinctive features of Islam consists in its recognition that all religious systems that prevailed before the Arabian prophet had a *Divine origin*, being based on revelation from God; that all the prophets were preachers of Islam; and that every nation had had its own warner or prophet. This noble truth has been taught in the following verses :—

- (1) "Thou art but a warner. Verily we have sent thee with the truth as a bearer of good news (of our reward) and a warner (against our punishment); and there is no people but a warner has existed among them." (XXXV: 21, 22).
- (2) "Say: We believe in God, and what has been revealed to us, and what has been revealed to Abraham and Ismael and Isaac and

DISTINCTIVE FEATURE OF ISLAM

Jacob and the descendants (of Jacob) and what Moses and Jesus were given and what the prophets were given from their Lord; we make no distinction among them (acknowledging all of them to be God's messengers) and to Him do we submit," (II: 130).



Chapter 3

SCOPE OF ISLAM.

PROPHETS SENT TO ALL NATIONS

8—The words ‘What the prophets were given’ in the above extract (II: 130) clearly show that *a Muslim's faith* is not only confined to a belief in the prophets that have been mentioned in the Quran but in all the prophets ever sent by God. The same fact has been mentioned in another verse (XXXV: 22) signifying that prophets were sent among all the nations. The Quran further declares that there are “prophets we have mentioned to thee before and prophets not mentioned to thee” (IV: 162).

DISCOVERY OF THE GREAT TRUTH

9—It must be borne in mind that this *great truth* (*i.e.*, the recognition of Divine Revelation to all peoples in all ages) had

SCOPE OF ISLAM

remained un-known to the world in general for ages past and was only brought to light and taught by the Arabian prophet who had never read any book nor had he ever written anything with his hand before the Quran was revealed to him. (XXIX : 47). Is it not wonderful that a person, living in a desert country, such as Arabia, almost cut-off from the outer world, should have laid before the world not only this great truth but *all noble truths*, contained, as they are, within a small compass, in the Holy Quran? *Is it not a conclusive argument for the Divine Mission of Muhammad?*

10—The inculcation of this truth (that every prophet was a preacher of Islam, so far as its fundamental principles are concerned) coupled with the fact that Islam acknowledges *Adam*,

PEACEFUL CHARACTER OF ISLAM

ISLAM AND THE DIVINE UNITY

the primogenitor of man, as *the first prophet*, makes the *scope* of this religion co-existent with the mankind. Thus whilst laying the foundation of *comprehensive tolerance* to all religions of the world, Islam from the very outset, apart from its later and clearer teachings, indicates the universal nature of its scope.



Part II.

DIVINE UNITY.

PART II

Chapter 4. EXISTENCE OF GOD.

11—So far about *Islam*—its *meaning*, its *distinctive characteristic* and its *scope*. I shall now take up the second part of my book, dealing with the *Unity of God* and His *attributes*, with a brief *review* of the conception of God as advocated in other religious systems or theories prevailing now-a-days.

12—We find *constant activity* in this Universe. *Winds* blow, *waters* flow, *rains* pour down, *tides* rise and fall, *seasons* change, *plants* grow, *animals* come into being, *planets* revolve and so on. Everyone who observes these *natural phenomena* cannot but acknowledge that there is some superhuman power that has caused and controls them all. Now the *question*, before us, is

OUTLINES OF
PART II

NATURE LEADING
TO A
FIRST CAUSE

ISLAM AND THE DIVINE UNITY

THE FIRST CAUSE
MUST HAVE WILL
AND INTELLIGENCE

whether we should think of this supreme power, or the first cause (as it is often called), as a wise being or as a mere law or energy.

13—*Wisdom* consists in the possession of *will* and *intelligence*. If we observe that a certain being uses *means* to attain a desired *end* we at once conclude that he possesses these two attributes, and as we find, throughout the universe, *signs of wisdom* we are led to the recognition of a Wise Supreme Being,

A POSSIBLE
OBJECTION

14—The only *objection* that can be raised against this argument is this :—"We have no experience of any rational being without a material form while the theists believe that the supreme power is without one."

THE OBJECTION
ANSWERED

15—This objection may be answered in two ways:—

EXISTENCE OF GOD

- (1) That the wisest of the human beings in all times and countries do have such an *experience* and do feel the influence of an Invisible Wise being pervading throughout the Universe.
- (2)—That it is not wise to deny *possibilities* merely on the ground that our own experience, limited as it is, has failed to testify to the same.

Therefore, *the plea*, that there can be no God because our senses cannot perceive Him, does not stand to reason.



Chapter 3.

FURTHER INVESTIGATION.

A TWO-FOLD
EVIDENCE

16—If we were to investigate the matter without prejudice we should be led to *a two-fold evidence* for Divine existence—natural and logical.

(A) NATURAL EVIDENCE.GOD'S EXISTENCE
FELT

17—*A child* depends on his parent for protection, instruction and guidance. So does *a man*, feeling his weakness and ignorance, want someone, some Superior Being, to depend upon. There are occasions in human life on which the most powerful self-reliance fails and one feels compelled to seek support and solace from *an unseen over-ruling power*, especially in time of *sorrow, anxiety, distress or calamity*, when one cannot look for help from his fellow-creatures

NATURAL EVIDENCE

or any visible being. This natural evidence or *testimony of intuition*, as it is called, is an abiding proof of God's existence.

18—This evidence has been repeatedly referred to in the Holy Quràn from which a few verses may be quoted here:—

NATURAL EVIDENCE
IN THE HOLY QURAN

(1) "And when pain touches a man, he calls Us, (in whatever condition he may be), whether lying on his side, or sitting or standing; but when We have removed his pain from him he passes on, as if he had not called on Us to remove the pain that touched him" (X: 13).

(2) "It is He who makes you travel by land or sea, until when you are in the ships and they sail on with them (i.e., the passengers) with favourable breeze (blowing) and they are pleased at it a violent wind overtakes them and the waves assail them from every side and they are sure that they are surrounded (on all sides), they pray to

ISLAM AND THE DIVINE UNITY

God, in sincere obedience to Him, saying "If Thou deliverest us from this (calamity) we shall surely be grateful to Thee." (X: 23).

(3) "And whatever favour you have, it is from God, then when evil touches you, to Him do you cry for help." (XVI: 55).

(4) "And when We bestow favour upon man, he turns away and goes aside and when some evil touches him then he offers lengthy prayers (to Us)." (XLI: 51).

IVERSAL BELIEF
IN GOD

19—From what has been said above it is clear that the idea of the existence of a *Wise Supreme Being* arises spontaneously within us; that it is an *instinctive belief* so firmly engrained in the human mind that even those who ostensibly deny His existence show, at critical moments in their lives, that the idea has not been totally effaced from their minds.

LOGICAL EVIDENCE

20—It is sometimes *argued* that we need not believe a thing until it is logically proved and that the evidence of human nature or *testimony of Intuition*, being unsupported by logic, is not to be relied upon. In reply, we confidently say that there are facts—undoubted facts—that do not admit of logical proof. For instance, we believe in *our own existence* because we feel it. A child believes in his *parents' love* because his mind tells him to do so. Similarly we feel the existence of *an Unseen Being* and our nature, our unfailing guide in all things, teaches us to place our trust in Him. This incontrovertible proof is far stronger than any *logical argument*.

(B) LOGICAL EVIDENCE.

21—But the belief in God is not only natural, it is also *con-*

LOGICAL PROOF INAD-
MISSIBLE IN MANY
CASES

TWO UNDENIABLE
FACTS

ISLAM AND THE DIVINE UNITY

firmed by reason. It has been mentioned before (Article 13) that *a rational being must have will and intelligence.* When we move a hand, take a walk, drink a cup of milk, or go to school, we know that it is *a voluntary action*, that is, we cannot do so without a will. Similarly, when we arrange sticks to kindle a fire, sow seeds to grow plants, grind corn to make flour or stitch pieces of cloth to make a dress, we are conscious that *we use suitable means to produce the desired end.* It is, therefore, evident (1) that activity arises from Will, and (2) that adaptation of means to an end is the sign of Intelligence. These *two facts* are certain and undeniable and they are granted as self-evident truths.

WILL AND INTELLIGENCE EXHIBITED IN NATURE

22—All *Phenomena* of this universe, as we have seen, exhibit

DIVINE ATTRIBUTES

constant activity. (Article 12).

A ceaseless movement is visible in all its parts from the smallest to the greatest, and, in every instance, we find that the *means employed are adapted to produce the desired end.* All experience of our daily life, all study of nature, in fact, all varieties of science supply *innumerable proofs* of this fact. Now if we apply the above principles to the activities of the universe we conclude that the underlying Supreme Power of the Universe or God, as He is called, must have *Will* and *Intelligence.*

23—Will and Intelligence in the Divine Being are thus forced upon us by our *common sense* in the first instance and, subsequently, win deeper conviction by *nature study* or scientific observations. There are numerous passages in the Holy Qurán

VERSES SHOWING
SOME DIVINE
ATTRIBUTES

ISLAM AND THE DIVINE UNITY

which throw light on *all His Attributes* - Knowledge, Power, Wisdom and so forth. The following verses will be found instructive:—

(1) "And We did not create the heaven and the earth and what is between them for sport. Had We willed to make a Sport We would have made it (differently) from before Ourselves; (but) We would not do (it)". (XXI:16, 17)

(2) "Verily thy Lord is the strong doer of what He wills." (XI: 109.)

(3) "We shall soon show them Our signs in the whole world and in their own souls (as well) until it becomes quite clear to them that it (the Holy Quràn) is the truth. (XLI: 53)

(4) "And in the earth there are signs for those who possess the Divine Knowledge. And in your souls (as well); What! do you not then see?" (LI:20, 21).

(5) "Verily in the creation of the heavens and the earth, and the

AN OBJECTION ANSWERED

change of night and day, and the ships that sail on the sea, with that (merchandise) which benefits men, and the water that God sends down from the cloud, then gives life by it to the earth after its death (grows herbage on the face of the earth thus giving it a new life), and spreads in it all (sorts of) animals, and the interchange of the winds, and the clouds (that have been) made subservient (to God's orders) between the heaven and the earth, there are signs for the people who make use of their intellect." (II:159.)

24—Materialists bring forward *an objection* against the above-mentioned contention by saying that the *laws of nature* are sufficient to explain all the activities of the universe and that there is no necessity of believing in a God possessed of Will, Intelligence and other attributes. But this is not, I say, the scientific way

AN OBJECTION ANSWERED: A LAW CAN NOT PRODUCE A RESULT

ISLAM AND THE DIVINE UNITY

of dealing with such serious questions. "Why does a mango fall to the ground?" "Because of the law of gravitation". All right, but *gravitation* is only a rule or law, according to which things attract one another. *A law cannot produce a result.* The fact that a mango falls to the ground does not give the fruit the power of falling or the ground the power of attraction. Such power can only be supplied by will. *It is a great mistake to use the word law for the word cause,* because it is a force, and not law, that brings about a certain effect. All the movements and the workings of the universe have been explained by *modern philosophy* to be the result of the different forms of one and the same force which *theology* regards as identical with the *will of God.*

Chapter 6.

CONCEPTION OF GOD IN OTHER RELIGIONS.

25—The existence of God having been proved and the objections thereto answered, I now come to the question of the Unity of God or *Monotheism* as it is called. One who believes in the *existence of God* must also believe in *His Unity*. The two ideas go hand in hand and are inseparable. It is for this reason that every sensible man in the world believes in one God. Even such men as are evidently *polytheists* do profess that there is only one God, the Creator, Supporter and Preserver of the Universe, though they have ignorantly raised some of His creatures, whom they call gods, to His dignity. They are labouring under the *misapprehension* that their gods, represented by

MONOTHEISM: A
NATURAL BELIEF

ISLAM AND THE DIVINE UNITY

POLYTHEISTS' PLEA
REJECTED BY THE
QURAN

the idols will intercede for them before the Almighty God.

26—This idea has been referred to and condemned by the Quràn as the following verses will show :—

(1) "And they (i. e., idolaters) say, these are our intercessors with God! Say, "Do you inform God of what He finds not in the heavens nor in the earth? Glory be to Him who is above what they associate (with Him)". (X: 19).

(2) "Beware! sincere devotion is due to God (alone) and (as to) those who have taken patrons besides Him, (saying), "We do not worship them but because they may make us near to God; verily God will judge among them concerning that in which they differ." (XXXIX: 3, 4).

The fact that an idolater, evidently a polytheist, or a believer in Trinity, professes to believe in one Almighty Creator and does not like to be called an

THE VEDIC RELIGION

idolater or a polytheist, is *one of the strongest proofs of the Unity of God*. In fact it is a *natural belief* of man too deeply stamped on the human mind to be entirely eradicated.

(A) THE VEDIC RELIGION

27—The ancient Aryans of the Vedic times, though not idolaters in the strict sense of the word, used to worship many *gods* and *goddesses*. The 27th sukta (hymn) of the first Ashtaka of the *Rigveda* concludes as follows:—

“Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship (all) the gods as well as we are able: may I not omit the praise of the elder divinities”.

28—*Agni*, (fire), *Vayu* (air), *Surya* (sun), etc., were regarded as gods and worshipped as such.

THE ANCIENT
ARYANS BELIEVED
IN MANY GODS

NUMBER OF VEDIC
GODS

ISLAM AND THE DIVINE UNITY

The gods are generally spoken of as being '*thrice-eleven*' in number but in the *Rigveda* we see their number gradually and almost imperceptibly increasing. The following are a few extracts to show this:—

(a) "Ye gods, who are eleven in the sky, who are eleven on earth, and who in your glory are eleven dwellers in the (atmospheric) waters do ye welcome to this our offering." (Rigveda, 1,139,11.)

(b) "Agni, bring hither, according to thy wont and gladden the three and thirty gods with their wives." (Rigveda, 1,45,2.)

(c) "Three times a hundred gods and thrice a thousand, and three times ten and nine (3,339) gods have worshipped Agni." (Rigveda, III, 9, 9).

In the *Atharva Veda*, (XI, 5, 2.) the *Gandharvas* or demi-gods alone number six thousand, three

THE VEDIC RELIGION

hundred and thirty nine (6,339). But the number of the Vedic gods though large, is quite insignificant when compared with the total number of the Hindu gods as given by traditions of a later date, namely 33 *crores*.

29—The late *Swami Dayananda Sarasvati*, the founder of the *Arya Samàj*, (a modern Hindu religious movement in India), has rejected all ancient and modern gods and goddesses and claimed the Vedas to be purely monotheistic. He regards them as names of one and the same God but the Vedas have, again, and again, declared the number of gods to be *thirty three*. They live in different places, they have different wives, etc., as appears from the Vedas, the reliable commentaries on the Vedas and other sacred books of

SWAMI DAYANANDS'
VIEW CRITICISED

ISLAM AND THE DIVINE UNITY

MONOTHEISM IN HINDU SACRED BOOKS

the Hindus. If they are all one you may as well say that 33 persons are all one and the same.

30—As already seen (Articles 25-26) *the belief in one God is natural to man* and has been taught by all the prophets and wise men of the world. It is for this reason that we find here and there glimpses of monotheism in the Hindu Shastras (i. e., sacred books) as well. A few examples to show this:— *

(a) "There is no second, third, fourth, fifth, sixth, seventh, eighth, ninth god besides Parmeshwar (i.e., God.)

(Atharva Veda, XIII, 16-18).

(b) "My dear! God existed before this universe. He was one and peerless in His nature."

(Chh. Upanishada, VI).

(c) "Before this (creation) there was only one soul (i. e., God); and there was no other thing."

(Atr. Aran. Upanishada, 1, 1.)

*These three extracts have been taken and translated from Dayananda Sarasvati's "Introduction to the Commentary on the Vedas" (the Big Vedadi Bhashya Bhumi-ka).

THE BIBLICAL RELIGION

(B). THE BIBLICAL RELIGION

31—I have said that all the prophets have taught Monotheism (Article 10) and that is why *the Bible*, notwithstanding the changes and *interpolations* introduced therein for centuries past, still bears ample testimony to this great truth.

MONOTHEISM IN
CHRISTIAN
SCRIPTURES

(1) The Old Testament.

32—The following verses showing monotheism are quoted from the Old Testament :—

SOME VERSES OF
THE OLD TESTAMENT

(1). "Unto thee it is shewed, that thou mightest know that the Lord He is God; there is none else beside Him". (DEU: 1V: 35)

(2) "Hear, O Israel: The Lord our God is one Lord."

(DEU: VI: 4.)

(3) "And he said, Lord God of Israel, there is no God like Thee in heaven above, or on earth beneath,..." (I, Kings, VIII, 23).

ISLAM AND THE DIVINE UNITY

(4) "O Lord, there is none like Thee neither is there any God beside Thee, according to all that we have heard with our ears."

I. Chron. XVIII, 20

(5) "For Thou art great, and dost wondrous things; Thou art God alone." Psalms, LXXXVI, 10.

(6) "Remember the former things of old; for I am God, and there is none else: I am God and there is none like me. Isaiah, XLVI, 9.

(7) "For as much as there is none like unto Thee; O Lord; Thou art great, and Thy name is great in might." Jeremiah, X, 6.

(2) The New Testament.

33—The following are some verses from the New Testament, bearing witness to the same fact:—

(1) "Then saith Jesus unto Him, Get thee hence Satan: for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." (Matthew, IV, 10.)

SOME VERSES OF
THE NEW TESTA-
MENT

BIBLICAL RELIGION

(2) "And call no man your father upon the Earth: for one is your Father, which is in heaven".

(Matthew, XXIII, 9.)

(3) "And Jesus answered him, the first of all the commandments is, Hear, O Israel; the Lord our God is one Lord." (Mark, XII, 29).

(4) "And Jesus answered and said unto him, get thee behind me, Satan: for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."

(Luke, IV. 8)



Chapter 7.

THE ISLAMIC CONCEPTION OF GOD.

THE MOST IMPOR-
TANT PART OF THE
BOOK

34—Now I come to the most important part of this book, that is, the Monotheism of Islam. The Quran teaches *absolute Monotheism* and denies every kind of plurality in the Divine Being. Great stress has been laid on this important truth, the noblest *object* of our prophet's mission. It has been repeatedly *urged*, beautifully *impressed* and conclusively *proved* that God is the only Eternal and Self-existent Being and that all the other things are His creatures.

(I) ABSOLUTE DIVINE UNITY IN ISLAM.

MONOTHEISM
CLAIMED

35—The following are a few of the numerous verses of the Holy Quran showing that God

ABSOLUTE DIVINE UNITY

to whom worship is due is one and only one :—

(1) "And your God is one God ; there is no God but He, the Beneficent, the Merciful." (II: 159).

(2) "And there is no God but the one God." (V: 77).

(3) "And that they may know that He is one God and that those possessed of intellect may mind". (XIV: 52).

(4) "Your God is one God." (XVI: 23).

(5) "And our God and your God is one and to Him do we submit." (XXIX: 45).

(6) "Most certainly your God is One : the Lord of the heavens and the earth and what is between them and the Lord of the places of rising (and setting of heavenly bodies.)" (XXXVII: 4, 5).

36—That the only true God worthy of being worshipped is

ALLAH, THE ONLY
TRUE GOD

ISLAM AND THE DIVINE UNITY

the Supreme Being, named *Allah*, will appear from the following verses :—

(1) "Allah is He besides whom there is no God, the Ever-living, the Self-existent by whom all exist". (II: 256),

(2) "Allah is only one God; His Glory is far too exalted to have a son." (IV, 169).

(3) "And there is no God but Allah, the One, the Subduer (of all)". (XXXVIII: 65).

(4) "That is Allah, your Lord, the Creator of every thing; there is no God but He; whither are you, then, going astray." (XL: 64).

(5) "Say (O Prophet!) Verily, my prayer and my devotion and my life and my death belong to God, the Lord of the worlds. He has no partner; that is what I am bidden and I am first of the Muslims." (VI: 163).

PLURALITY IN THE
GODHEAD FORBIDDEN

37—The following verses forbid us from associating any other god with *Allah* :—

POLYTHEISM THE GREATEST SIN

(1) "And never be of the polytheists and do not call besides Allah on what can neither benefit thee nor harm thee, for if thou do (so) then surely thou wilt be of the unjust." (X: 105, 106).

(2) "Do not associate any other God with Allah; otherwise thou wilt be left despised, forsaken." (XVII: 23).

(3) "And do not call on any other God with Allah; there is no God but He." (XXVIII, 88).

(4) "And do not associate another god with Allah; surely I am a plain warner to you from Him". (LI: 51).

38—Polytheism has been denounced as the most heinous of sins :—

(1) "Verily Allah does not forgive that anything should be associated with Him and He forgives besides this to whom He will, and whoever associates (any thing) with Allah

POLYTHEISM AS
THE GREATEST SIN

ISLAM AND THE DIVINE UNITY

GOD HAS NO WIFE,
SON, DAUGHTER,
ETC.

surely strays far away (from the right path. (IV: 116),

(2) "..... do not associate anything with Allah, most certainly such association is a grave injustice."

(XXXI: 12).

(3) "If thou associate (anything) with Allah thy work will most certainly be set at naught and thou wilt certainly be of the losers."

(XXXIX: 65),

39—The idea, that God has adopted a son or a daughter or taken a wife, has been strongly deprecated, as the following verses, will show:—

(1) "And in their ignorance have they falsely ascribed to Him sons and daughters, glory be to Him and He is highly exalted above what they ascribe. Originator of the heavens and the earth ! How could He have a son when he has no consort and He created everything and He is the knower of every thing."

(VI: 100, 101.)

ISLAMIC CONCEPTION OF GOD

(2) "And it does not befit Allah that He should take (to Himself) a son, glory be to Him". (XIX: 36).

(3) "And they say: 'The Beneficent God has taken (to Himself) a son. Most certainly you have brought a monstrous thing! The heavens may nearly rend at this, and the earth split asunder, and the mountains fall down to pieces, that they ascribe a son to the Beneficent God and it does not become the Beneficent that He should take (to Himself) a son. There is no one in the heavens and the earth but will come to the Beneficent God as a servant.'" (XIX: 91-94).

(4) "And that He, exalted be our Lord's glory, has taken to Himself neither consort nor son." (LXXII: 3).

40—Duality and all forms of '*shirk*' (Polytheism) have been condemned in the following verses:—

(1) "All praise is due to God, who created the heavens and the earth

DUALITY, ETC.,
CONDEMNED.

ISLAM AND THE DIVINE UNITY

REMARKS ON THE
ABOVE VERSES

and made the darkness and the light: then those who disbelieve (i. e., the polytheists) associate equals with their Lord." (VI: I).

(2) "And God has said: Do not take two gods, He is only one God: So Me alone you should fear. " (XVI: 53).

41—The first of the above verses condemns three kinds of heresy in God. The words that God 'created the heavens and the earth' are directed against those who totally deny His existence—the *atheists*: while the words that He 'made the darkness and the light' are particularly directed against the *magians* who hold light and darkness to be two eternal principles and generally against any form of *duality*, that may be supposed in the God-Head, for instance, the dualistic system of *Anaxagoras* and *Plato* holding that there are two principles, one active and

ISLAMIC CONCEPTION OF GOD

the other passive. The remaining portion of the verse, 'those who disbelieve, associate equals with their Lord', condemns *idolatry, nature-worship* and all sorts of *polytheism*.

42—Belief in *Trinity* and the *Divinity of Jesus Ohrist*, held by the great majority of the Christian world, has been declared unreasonable and unworthy of the Most High as the following verses denote :—

(1) "O followers of the Book (i. e., Christians), do not exceed the limits in your religion nor say against God, aught but the truth: the Messiah, Jesus, son of Mary, is only a Prophet of God and His word which He cast into Mary and a spirit from Him: believe, therefore in God and His prophets and do not say Three (i. e., do not believe in Trinity) : desist (from this false idea) it is better for you, God

VERSES REJECTING
CHRISTIAN TRINITY
ETC.

ISLAM AND THE DIVINE UNITY

is only one God; far be it from His glory that there should be a son to Him: whatsoever is in the heavens, and whatsoever is in the earth, is His: and God suffices for a Guardian." (IV: 169).

(2) "Certainly they misbelieve who say that God is the Messiah, son of Mary; and Messiah said: O Children of Israel! Worship God, my Lord and your Lord: verily, whoever associates (other things) with God, God has forbidden him the paradise, and his abode is the Hell and there shall be no helpers for the unjust. Certainly they misbelieve who say that God is the third of the three: and there is no God but the one God, and if they do not desist from what they say a painful punishment shall most certainly befall such of them as will (continue to) misbelieve." (V: 76, 77).

(3) "And when God will say (on the day of judgment): O Jesus, son of Mary! didst thou say to men, 'Take me and my mother for two gods besides God'? he will say:

ISLAMIC CONCEPTION OF GOD

Glory to Thee, it is not for me to say what I have no right to, if I had said it, Thou wouldst indeed have known it: Thou knowest what is in me and I do not know what is in Thee; verily, Thou well knowest the unseen. I did not tell them but what Thou didst bid me—"Worship God my Lord and your Lord.".....
(V: 116, 117).

43—The first two of the above passages plainly reject (a) the doctrine of *Trinity*, (b) and the *Sonship* of Jesus Christ to God and the third one, besides rejecting the same doctrine, especially refutes the practice of *Mariolatry*, the *Roman Catholic* doctrine of the worship of Mary whom they worship as the mother of God *

REMARKS ON THE
ABOVE VERSES

* "The Council of Ephesus [431] decreed that Mary was "the Mother of God". After this a dispute arose on the question of Anne the mother of Mary, whether she should be called "the Mother of the Mother of God". or "the Grand-Mother of God." One absurdity paves the way for another " ["Origin of the Trinity", Page 25; foot-note, Christian Life Publishing Company, London, 1883].

ISLAM AND THE DIVINE UNITY

(II) THREE-FOLD EVIDENCE FOR DIVINE UNITY.

EVIDENCE OF DIVINE
UNITY.

44—As for evidence of the Divine Unity the whole of the Holy Quran is filled therewith. It is testified to, and displayed by (1) the nature of man (2) the teaching of the wise and (3) the laws of nature. We shall now consider this under these heads :—

1-EVIDENCE OF
HUMAN NATURE.

45—(1) It has been already shown (Arts 17-19), that an *atheist*, though denying the existence of *One Intelligent Creator*, does per force recognise the existence of one Supreme Power, mistaking the one for the other. The Holy Quran has again and again pointed out this mistake and clearly shown *His perfect attributes*—Will, Intelligence, Wisdom and so forth. It has also been observed that the *Polytheists*, though believing in

THREE-FOLD EVIDENCE

the plurality of gods, do recognise a unity in the very plurality and that in time of *anxiety*, *pain* or *sorrow*, human nature is compelled to look to the Supreme Power for help and Support. This *testimony of human nature* is a strong proof in favour of Monotheism and has been constantly referred to in the Holy Quran. Some verses on this subject have already been quoted. (Article 18),

46—(2) All the *prophets*, all the *religious teachers* and all the *sages* of all nations and all ages, have taught absolute Monotheism and it would be simply unfair, unjust and unwise to reject the *unanimous evidence* of the wisest portion of the world, especially when we see that it is corroborated by human nature. This truth has been mentioned in the

2-EVIDENCE OF
PROPHETS AND
LEARNED MEN.

ISLAM AND THE DIVINE UNITY

Holy Quran as the following verses will show :—

(1) "And We did not send before thee any prophet but We revealed to him that there is no God but Me, therefore serve Me," (XXI:25).

(2) "And say; We believe in what has been sent down (i e. revealed) to us and has been sent down (i. e. revealed,) to you; and our God and your God is one and to Him do we submit." (XXIX: 45).

3-EVIDENCE OF
LAWS OF NATURE.

47—If we consider the innumerable *heavenly bodies*, the *earth* with all its organic and inorganic substances, the *seas*, the *rivers*, the *mountains*, the *plants*, the *animals*, the *birds* and the *reptiles* of all kinds, the *human beings* with their variety of colour and language; the *constant revolution*, the *creation* and *re-creation* of all things in the universe, we find them all subject to one and the same law

THREE-FOLD EVIDENCE

and we plainly observe *uniformity* in the diversity of nature. This is a *clear proof* of the Unity of the Creator of the Universe. Great stress has been laid on this argument and the whole Quran, I may say, impresses this most important truth on the minds of all who have a mind to ponder over the *phenomena of the universe* and leads them to discern this *Unity in the diversity of nature*. Just have a look at any chapter of the Holy Quran and you will see how strongly and impressively and yet how clearly and beautifully has the truth been inculcated.

48—The following six verses have been taken from the 27th chapter of the Holy Quran to illustrate the same truth :—

“.....Is God the more worthy or the gods they join with him ?”
He who created the heavens and

THE ABOVE
EVIDENCE AS
EXHIBITED BY THE
QURAN.

ISLAM AND THE DIVINE UNITY

the earth and sent down for you water from the clouds; then We caused pleasant gardens to grow thereby; it is not in your power that you should make their trees grow. What! a god with God? Nay, but they are a people who deviate (from the truth).”

“ He who made the earth an abode of rest, and made rivers in the midst of it, and placed firm mountains on it and placed a barrier between the two seas. What! a god with God? Nay, but most of them do not know.”

“ He who answers the distressed one when he cries to Him and removes the evil, and makes you successors in the earth. What! a god with God? Little is it that you are mindful. ”

“ He who guides you in the darkness of the land and the sea and who sends the winds as bearers of good news before His mercy (i. e. the rains) What! a god with God? God is exalted above what they associate (with Him).”

SIGNIFICANCE OF THE WORD 'ALLAH'

"He who originates the creation then reproduces it, and who provides you from the heaven and the earth. What! a god with God? Say: Bring forth your proof if you are truthful." (XXVII : 60-65)

(III.) DIVINE ATTRIBUTES.

49—It should be carefully noted, that the word "**ALLAH**" is the proper name applied to the Being Who exists essentially by Himself with all the attributes of perfection and without any defect at all. This is the Islamic *significance* of the word. There are many other names of the Divine Being but they are, as it were, explanations of the comprehensive meaning of the word "**ALLAH**", pertaining to one or more of His attributes—His *Unity, Eternity, Omnipotence, Omniscience, Omnipresence, Beneficence, Mercy* and so on.

COMPREHENSIVE
SIGNIFICANCE
OF THE WORD,
ALLAH

ISLAM AND THE DIVINE UNITY

THE SAME
SIGNIFICANCE
SHOWN IN THE
QURAN.

50—This significance of the word "*ALLAH*" is more elegantly shown in the concluding verses of the 59th chapter of the Holy Qurán :—

"He is Alláh other than Whom there is no God—the Knower of the invisible and the visible : He is the Beneficent, the Merciful,

He is Alláh other than Whom there is no God—the King, the Holy, free from defects, the Granter of Security, the Guardian, the Mighty, the Supreme, the Most High; Glory be to Alláh (who is) above what they associate (with Him).

He is Alláh—the Creator, the Originator, the Fashioner ; His are the excellent names ; whatever are in the heavens and the earth do celebrate His Glory ; and He is the Mighty, the Wise. (LIX 22-24.)"

NAMES OF THE
SUPREME BEING.

51—We find here a very good *collection* of the Divine names:—all showing His *excellent attri-*

SIGNIFICANCE OF THE WORD 'ALLAH'

butes connoted by the word "ALLAH". No word in any language, I think, conveys the idea, contained in this Arabic word—the proper name of the Supreme Being.

52—God is really above all human conception so much so that *even His likeness cannot be imagined*, to say nothing of His nature. He is not only beyond all material or mental *limitation* but beyond the limitation of simile or metaphor also, as the Holy Qurán has declared :—

"There is nothing like a likeness of Him; and He is the Hearing, the Seeing". (XLII : 9)

It is owing to the failure to realize this most important truth, connected with the Divine attributes, that people have *gone astray*. Some, for instance, think that He has a material *body* while others call Him a *soul* or spirit.

GOD IS ABOVE ALL
CONCEPTION.

ISLAM AND THE DIVINE UNITY

MONOTHEISM
INTERPRETED IN
TRADITIONS.

(IV,—Islamic Traditions on Monotheism.

53—The learned *Imáms* or Spiritual Guides—the immediate *descendants* of the Prophet of Islám—whom the prophet himself had referred to as the best exponents of his religion—have fully explained the doctrine of monotheism as taught in the Qurán. The following traditions will suffice to show what *true monotheism* is,

FIRST TRADITION.

54—Alí, son of Abú Tálíb says :—

(1)“.....Verily God created individuals, lights, *Jawáhir* (things of great value), visible objects, and bodies—the *Jawáhir* are Souls; but He, the Supreme Being, is not like a body or a soul No other being has the power to cause the creation of the conscious, perceiving soul, nor has he any thing to do with its creation. He alone is the Creator

ISLAMIC TRADITIONS

of souls and bodies. So when one has discarded from the Godhead the idea of two sorts of likeness—the likeness of body and the likeness of souls—then, of course he has known God according to His revelation, but, on the contrary, when he has likened Him to the soul, or body or light then he has not known Him according to His revelation. (Usûl-i-Kâfi, Book II, Chapter 3)

55—The same *Imâm*, being asked how he knew his Lord, answered :—

SECOND TRADITION.

(2) "As He has made himself known to me" adding, as he said :—

'No form is like Him, nor is He perceived by senses, nor can He be compared to people; He is near in His distance, distant in His nearness, He is above all things and it cannot be said that anything is above Him. He is before all things and it cannot be said that anything is before Him; He is included in all things but not like one thing in-

ISLAM AND THE DIVINE UNITY

THIRD TRADITION.

cluded in another; He is excluded from all things but not like one thing excluded from another; Glory to Him who is such, and He is the commencement of everything." (Do. Chapter 3)

56—*Abul Hasan* (Aḥ Naqī, son of Muhammed Taqī) on being questioned what was the *least* belief, that one should entertain as to God's perfection, said :—

(3) "To acknowledge that there is no God besides Him, that He has no image or parallel, that He is Eternal, Everexistent, not subject to destruction and that there is nothing like His likeness." (Do. Chapter 4)

FOURTH TRADITION,

57—*Jāfar*, son of Muhammad, while answering a question put to him, said as follows :—

(4) "Holy is He whom no one knows what He is but Himself; nothing is like his likeness; He is the Hearing, the Seeing; He is not limited by

ISLAMIC TRADITIONS

any limitation nor can He be observed by any sense. He cannot be searched for, senses are unable to perceive Him, nothing pervades Him; He is neither a body, nor a form, nor a line nor an extremity." (Do. Chapter 11).

58—*Musa*, son of Jafar, when told of a certain person who believed God to have a body said as follows :—

(5) "The fact is that nothing resembles Alláh and what greater perversion can there be than the words of him who describes the Creator of all things as having a body or an image, or resembling any of His creatures, or subject to limitations or possessed of limbs? The Most High God is far above, and Superior to, all such notions." (Do Chapter 11).

FIFTH TRADITION.



ISLAM AND THE DIVINE UNITY

Chapter 8

NON-MONOTHEISTIC SYSTEMS

MONOTHEISM, TRUE
AND FALSE.

59—In the preceding chapter I have fully discussed *Monotheism*, the basis of Islam, as advocated by the Qurán and expounded in well authenticated Islamic Traditions. I have shown that *true Monotheism* does not recognise anything eternal or co-existent with the Creator, that He is not subject to any kind of division and that we cannot place any sort of limitation on His knowledge and power. But alas! the *misconception* of the nature and attributes of the Omnipotent God has misled many a man. The *Christians* and our *Modern Aryas* (i. e., followers of the late Dayánanda Sarasvati), for instance, though claiming Unity for the Divine Being, do recognise,

THE CHRISTIAN TRINITY

in the Godhead, one form of plurality or another. Now I shall discuss some current non-monotheistic Systems that are claimed to be monotheistic.

(I) THE CHRISTIAN TRINITY.

60—All orthodox Christians believe in the *Divinity* of Christ and offer prayers to him. They also believe in the *Trinity* of the Godhead.

TRINITY STATED IN
THE WORDS OF
CHRISTIANS.

(a) The first article of the *Church of England* states this creed in the following terms:—

CREED OF THE
CHURCH OF ENG-
LAND.

“In Unity of this Godhead, there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost.”

(b) The *Westminster Confession of Faith* is as follows:—

WESTMINSTER
CONFESSION OF
FAITH.

“In the Unity of the Godhead, there be three persons, of one sub-

ISLAM AND THE DIVINE UNITY

ATHANASIAN CREED.

tance, power and eternity, God the Father, God the Son, God the Holy Ghost. ”

(c) The *Athanasian Creed** runs thus :—

“We worship one God in Trinity and Trinity in Unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father another of the Son and another of the Holy Ghost. But the Godhead of the Father, of the Son and the Holy Ghost is all one, the glory equal, the majesty co-eternal. ”

THE CREED IS
OPPOSED TO REASON.

61—But there are passages in the gospels which are directly opposed to the above doctrine—a belief totally in-consistent with the plainest teaching of *common sense* and the simplest rules of

* “The Creed commonly called “ of Saint Athanasius ” appeared about the sixth Century ” (“Origin of the Trinity ”, Page 63, London, 1883).

THE CHRISTIAN TRINITY

arithmetic. Who can believe that *Father, Son and Holy Ghost*—the three different persons—are one and the same. The doctrine of 'Unity in Trinity and Trinity in Unity' (as it is called) is so utterly unreasonable that even those who profess to believe this do not claim to give a rational explanation of it. They call it a *mystery*. I need, therefore, make no comments on this doctrine except that *it goes against the teachings of all the prophets*, (including Jesus Christ) who have taught Monotheism and nothing but Monotheism, and the whole of the Holy Bible bears witness to this fact, from which a few verses have already been quoted, (Articles 22-33.)

62—This mysterious doctrine appears to have been based on a verse of the *First Epistle of St. John* which runs as follows:—

A VERSE ON WHICH
TRINITY IS BASED.

ISLAM AND THE DIVINE UNITY

THE VERSE IS AN
INTERPOLATION.

" For there are three that bear record in heaven, The Father, The Word and The Holy Ghost: And these three are one. "[I. JOHN, V. 7]

63—But this verse does not appear in any *Greek manuscript* before the 15th Century, or in any *Latin manuscript* before the 9th Century; and in no *ancient version*. It was omitted by *Luther* and other Christian theologians, and in the *old English Bible* it was printed in small type or between brackets showing that there are no words, corresponding to those of the said verse, in the original. It is omitted by the translators of the revised version and it is now generally acknowledged by all learned Trinitarians that *this verse is an interpolation*. In 1870 A. D, a *Hindustani Version* of the Bible, said to have been based on, and compared with, old Hebrew and Greek manuscripts, was

THE CHRISTIAN TRINITY

printed at Mirzápur, (a town in the United Provinces of Agra and Oudh, India) under the orders of a Christian society. The note of the learned translators on the text in question was as follows :—

“ Yih alfáz kisé qadím nuskhe men nahín páe játe ”.

i. e., these words are not to be found in any old manuscript. It is, therefore, manifest that *the verse was interpolated long after the New Testament had been compiled*, and that it was forged to prove the Trinity of which the Trinitarians could find no proof in the Bible—the Old and New Testaments.

64—In order to throw further light on the *Christian Trinity*, I will put down here a few *extracts* from “ *Origin of the Doctrine of the Trinity*”, published by Chris-

ORIGIN OF THE DOCTRINE OF TRINITY.

ISLAM AND THE DIVINE UNITY

tian Life Publishing Company, London," 1883—an invaluable treatise on the subject in question:—

(1) "It is not until hundreds of years after apostolic times that we find in the Christian Church a prayer to the Holy blessed, and glorious Trinity, three persons and one God"

Luther rightly says:—"The word Trinity is never found in the Divine Records."
Pages could be filled with similar testimony from the works of Scholarly Trinitarians. They virtually concede that it is a doctrine of inference and of Church authority." (Origin of the Trinity PP. 17-18),

(2) "And Neander in his Church History (History of the Church, Bohn's Edition, Vol VI, page 286), says:—"This doctrine (the Trinity) does not, it appears to me, belong strictly to the fundamental articles of the Christian Faith, as appears

THE CHRISTIAN TRINITY

from the fact that it is explicitly set forth in no particular passage of the New Testament; for the only one in which this is done, the passage relating to the three that bear record (I. John V. 7), is undoubtedly spurious, and by its ungenuine shape testifies to the fact how foreign such collection is from the style of the New Testament writings" (Do page 19).

(3) "The words of Mosheim are (Fourth Century, Part II) "A hundred and fifty Bishops who were present at this Council (Constantinople, A. D. 381) gave the finishing touch to what the Council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of three persons in one God..... They branded with infamy all the errors and set a mark of execration on all the heresies." (Do. page 25, footnote).

(4) "Waddington, a Trinitarian, says that only two years after the

ISLAM AND THE DIVINE UNITY

Council of Constantinople, "Theodosius addressed the Arians, A. D. 383, thus 'I will not permit throughout my dominions any other religion than that which obliges us to worship the Son of God in unity of essence with the Father and the Holy Ghost, in the adorable Trinity' (History of the Christian Church (A. D. 383), Chapter 7). (Do. page 26).

(5) "The testimony of Gibbon is very similar. "In the space of fifteen years, Theodosius issued no less than fifteen severe edicts, more specially against those who rejected the doctrine of the Trinity, and to deprive them of every hope of escape, he sternly enacted that if any laws or rescripts should be alleged in their favour the judges should consider them as the illegal productions of either fraud or forgery." (History of Roman Empire, Volume III, Chapter 27).

(Origin of the Trinity, pp. 26-27).

THE ARYAN TRINITY

(2) THE ARYAN TRINITY.

65—Now I am going to deal with *another form of the Trinity* so strongly advocated by the late Dayananda Sarasvati, the Founder of the Arya Samaj—a modern religious movement in India. The sum and substance of the belief, so far as I have been able to gather from his writings, may be briefly given as follows:—

“God, soul and matter are all eternal and so are their qualities. All atoms of matter in the universe, all souls contained in human or animal or even in vegetable bodies, as they say, are co-existent with God. It is impossible for Him to create a thing and whatever He has done or can do is the formation of the universe by making use of souls and atoms of matter, already in existence, just as a potter makes use of clay, water, etc., for making pots or earthenware. God is al-

ETERNITY OF MAT-
TER AND SOUL AS
BELIEVED BY THE
ARYA SAMAJ.

ISLAM AND THE DIVINE UNITY

DEFINITION OF CREATION.

mighty notwithstanding His inability to create anything. Creation out of nothing, they say, means nothing and is quite impossible even for the Almighty”.

(A) CREATION DEFINED.

66—Before I proceed to examine this theory I want to let you know what is meant by *creation*. The term, as used in theology, has a twofold sense:—

- (1) bringing into real existence things which have no existence before.
- (2) giving other forms to things already in existence.

In the first or *primary sense* of creation the Almighty God is the only Creator as no other being has the power to create a thing out of nothing. The formation of the Universe with already existing souls or matter

CREATION DEFINED

is only a *secondary creation* and applies but to a subsequent act of God. In other words God is the Creator of souls and matter (in its most elementary form) in the first sense of the word and the Creator of the whole machinery of the universe (with all its parts) in the second sense thereof.

67—This definition of creation is fully adopted by *Islām* and almost all the religious systems believing in a *Wise* and *Intelligent Creator*, but only the second part is accepted by the *Arya Samāj*. Similar views were held by *Plato* and *Aristotle* who believed that there are two eternal self-existent principles, God and matter. Thus we see that these gentlemen keep matter and souls beyond the creative energy of God, thus placing a *limit* on His infinite power.

FULLY

ISLAM AND THE DIVINE UNITY

ARGUMENTS A- GAINST ETERNITY OF MATTER AND SOUL.

FIRST ARGUMENT.

(B) ETERNITY OF MATTER AND SOUL CONFUTED.

68—Let me now give some arguments to show why the Ar-yan theory is untenable—why we cannot believe in the eternity of matter and soul:—

69—(1) If *matter* and *soul* are regarded as co-eternal with God they should be *independent* of Him in all respects. *From whatever inherent power they are supposed to be eternal, from the same inherent power must arise their quality of self-preservation as well as their freedom from His sovereignty.* But as they are admitted under His full Sway and entirely *dependent* on Him it follows that they are not self-existent and co-eternal with the Supreme Ruler.

SECOND ARGUMENT.

70—(2.) In the same manner if *matter* and *soul* be co-eternal

ETERNITY OF MATTER AND SOUL

with each other they should be *independent* of each other. But our experience shows their *mutual dependence*. A human soul, for instance, can only work through the medium of a body, and the body, with all its wonderful structure, is practically useless without the soul. This sort of *mutual dependence* shows that they are not co-eternal with, but under the full control of, the Supreme Ruler who has most wisely connected the one with the other, for some fixed period, and He cannot be any other being than the Eternal One who is also their Creator.

71—(3) Believers in this kind of Trinity (i. e. eternity of God, soul and matter) do also hold that God is *perfect* and the other two are *imperfect*. But the belief is utterly unfounded. How does it conform to reason :—

THIRD ARGUMENT.

ISLAM AND THE DIVINE UNITY

(a) that one eternal being (i. e. God) has all power and all knowledge,

(b) that the second (i. e. soul) has only a limited power and limited knowledge, and

(c) that the third (i. e. matter) is only a blind power without knowledge and consciousness?

If eternity is the cause of perfection in the case of God how is it that the same eternity is not the cause of perfection in the case of other co-eternal beings (i. e. matter & soul)? If, on the contrary, eternity be not taken as the cause of perfection in anything what reason can be assigned for belief in God's perfection?

FOURTH ARGUMENT.

72—(4.) The theory asserts that a *potter* cannot make pots without clay etc., so the *Almighty God* could not form the Uni-

ETERNITY OF MATTER AND SOUL

verse without matter and soul already in existence! Unless these eternal exist by themselves, eternally acting according to their inherent qualities or essential properties, God cannot, it is said, form and mould them in the present shape of the Universe. This notion clearly violates the Superiority of *God's Omnipotence*, and places the Most High on a very unworthy platform, attributing to him power similar to that of a *potter*, a *mason*, a *carpenter* or any other *workman*. It is true that a potter (or any human being) cannot work without materials simply because he is not Almighty. *Is it not unreasonable to consider the Omnipotent God as conditioned and limited by the inherent properties and power of these primary materials—Jivatama (soul) and Prakriti (matter) ?* The following rule is a *self-evident truth* which

ISLAM AND THE DIVINE UNITY

no one can deny :—

“The greater the number of hands required for a particular effect the less the excellence or the power of each of the number and the greater the necessity for an instrument or material, the less the power of the worker.”

Thus we see that God could not be Omnipotent if He stood in need of some material-something He did not create—for the formation or arrangement of the Universe. If God is not Omnipotent He cannot be called God.

FIFTH ARGUMENT.

73—(5) The theory of supposing the eternal God to be the Supreme Ruler and the eternal matter and souls His dependents or subordinates does not conform to reason; for, in that case, there should exist some other thing to account for the *difference* between the Ruler and the ruled.

CLERK MAXWELL'S ARGUMENTS.

Hence the necessity for supposing a *fourth eternal* of a greater power that could have raised the one to the dignity of a ruler and caused the others to become his subordinates, because the eternity of God, souls and matter—which is supposed to have been common to all—cannot be taken to explain their *difference in power and knowledge*. The chain would thus be infinite which is simply absurd.

(c) CLERK MAXWELL'S ARGUMENTS.

74—Professor *Olerk Maxwell*, a famous Scientist, has thus briefly mentioned his arguments in proof of absolute creation:—

75—(a) “This doctrine alone is consistent with the feeling of *absolute dependence* of the creature upon the Creator, which is inherent in every heart, and

FURTHER PROOFS
OF ABSOLUTE
CREATION.

FIRST PROOF.

ISLAM AND THE DIVINE UNITY

which is inculcated in all the teachings of the Scriptures. It could not be said "that He upholds all things by the word of His power" nor "that we live and move and have our being in Him" unless He be absolutely the *Creator* as well as the *Former* of all things."

SECOND PROOF.

76—(b) "It is manifest from the testimony of *consciousness* that our souls are distinct individual entities and not parts or particles of God; that they are not eternal."

THIRD PROOF.

77—(c) "After having admitted the necessary self-existence of an *infinitely wise* and *powerful* personal spirit, whose existence, upon the hypothesis of his possessing the power of absolute creation, is *sufficient to account for* all the phenomena of the Universe, *it is unphilosophi-*

CLERK MAXWELL'S ARGUMENTS.

cal to multiply gratuitously causes by supposing the independent, eternal, self-existence of matter also."

78—(d) "When the physical Philosopher has *analysed matter* to its ultimate atoms, and determined their essential primary properties, he finds in them as strong an evidence of *a powerful antecedent cause*, and of a wisely *designing mind*, as he does in the most complex organization of nature. For what are the ultimate properties of matter but the elementary constituents of the universal laws of nature, and the ultimate conditions of all phenomena? If the *design*, discovered in the constitution of the finished universe proves a *Divine Former*, by equal right must the same design, discovered in the elementary constitution

FOURTH PROOF.

ISLAM AND THE DIVINE UNITY

FIFTH PROOF.

of matter, prove a *Divine Creator*."

79—(e) "Atoms were asserted by *Sir John Herschell* to have all the appearance of a manufactured article on account of their *uniformity*. Whether or not the conception of a multitude of beings existing from all eternity is, in itself, self-contradictory, the conception certainly becomes palpably absurd when we attribute a relation of *quantitative equality* to all those beings. We are then forced to look beyond them to some common cause or common origin to explain why this singular relation of equality exists. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent it must have been created."

CLERK MAXWELL'S ARGUMENTS

80—It should be noted that the above arguments against the eternity of matter are generally based on the assumption of the old *atomic theory*, probably the oldest one about matter. But the *new discovery* that matter is electrical throws greater light on the subject. For fuller particulars the reader is referred to the "Book of Knowledge" Vol. V & VI, PP. 1567-1570, (Published by the Education Book Company, London) Modern scientists have, after careful investigation and constant experiments now come to the following conclusion :—

"Matter when thus studied melts away, therefore, into a kind of power." (The book of knowledge Vol. XX, R 5336)

Sir Oliver Lodge, F. R. S., D. Sc., LL. D., &c., &c.,—a most eminent scientist of the present-

THE MOST RECENT
SCIENTIFIC DIS-
COVERY ABOUT
MATTER.

ISLAM AND THE DIVINE UNITY

day deals with the same subject in the first chapter of his recent work, "Making of Man" (published by Hodder and Stoughton Ltd., London June 1924). The following quotations from the work will be found useful and instructive :—

(1) "The aim of Physics at the present time is to explain all material phenomena in terms of Ether and Motion. Energy and matter are now beginning to be considered interchangeable. Strictly speaking, Matter is not conserved, nor is energy. What is conserved is the sum of the two," (pp. 23-24)

(2) The author gives a foot-note on the above which runs thus :—

"Haeckel of Jena said something like this, years ago in advance of demonstration. At that time I disagreed with him, and said so; but recent progress has justified his speculation. The assertions of men of genius are often of value: their denials, seldom or never." (p. 24)

MATTER AND ENERGY.

(3) "Matter is turning out to be one of the forms of energy,—a newly discovered form, discovered largely through the genius of Einstein." (p. 24)

(4) "But now that we know that matter is composed of positive and negative electric charges, ... we are beginning to realise that matter is one of the forms which its rotatory or circulating motion, or some other modification as yet unspecified, can take" (p. 24)

(5) "And now, in the giant stars, we see some of the energy of atoms converted before our eyes into light and heat." (p. 24-25)

(6) "Even in our own Sun the process is going on though not with the same violence as in the giant stars; and the heat of the Sun, on which we are every day dependent, is but the outcome of the conversion of Matter into Energy." (p. 25)

Now, observing *Matter and Energy interchangeable*, i. e. a

ISLAM AND THE DIVINE UNITY

THE VEDANTA
THEORY AS
TAUGHT BY
HINDUISM.

material converted into a non-material, and vice versa, we are simply justified in concluding that neither of them is eternal, for, as I have shown in a previous part of this work (Arts. 21-23), even that energy could not but have been supplied by an Intelligent Being of infinite power and wisdom.—the First Cause and the Creator of all.

(3) THE VEDANTA PHILOSOPHY OR PANTHEISM.

81—There is another philosophical system, widely prevalent now-a-days in India, which claims to be monotheistic. It teaches—

(i) that there was, there is, and there will be one God and nothing else.

(ii) that the universe with all its parts sprang from the Divine Being just as sparks spring from a fire.

THE VENDANTA PHILOSOPHY

(iii) that the universe is *Máyá* (or illusion), like some dream or jugglery.

This is generally known as the *Vedanta Philosophy* and was compiled and compressed into the shortest *Sútras* by *Vyás* in his *Vedanta Darshana* (one of the six schools of the Hindu Philosophy). It was commented upon and promulgated by *Sankar Achàrya* and is, therefore, known as *Sankara's philosophy* as well. The same doctrine has been taught in the *Upanishads*,

82—The Vedanta (i e., the end of the Veda or its ultimate teaching), as its name indicates, is primarily based on the Veda, on the famous hymn occurring in all the four Vedas—called the *Purusha Sukta*. As contained in the *Rig Veda* (x: 90), it consists of 16 mantras. A transla-

THE VEDANTA
THEORY BASED
ON THE VEDAS.

ISLAM AND THE DIVINE UNITY

tion of 1st, 2nd, 12th, 13th and 14th mantras is given below :—

(1) "A thousand heads had purusa* a thousand eyes, a thousand feet. On every side pervading earth he fills a Space of 10 fingers Wide." †

(2) "This Purusa is all that yet hath been and all that is to be ; The Lord of Immortality which waxes greater still by food."

(12) "The Brahman was his mouth, of both his arms was the Rájanya made. His thighs became the Vaisya, from his feet the Súdra was produced."

(13) "The moon was gendered from his mind, and from his eye the Sun had birth."

(14) "Forth from his navel came mid-air; the sky was fashioned from his head; earth from his feet and from his ears the regions. Thus they formed the world."

*Purusa represents man personified as the soul and original source of the universe, the personal and life-giving principle in all animated things.—Griffith.

†The region of the heart of man.

THE VEDANTA PHILOSOPHY

83—This idea of the *identification* of the Universe with God or of the soul with God is too unworthy of the Most High to require any refutation. If man, a worm of the Universe, as he is, should profess to rise to the Godhead he utters the worst heresy. Further, if the whole universe be an *illusion* (as they say) the parts are so too. We are therefore an illusion! Our sacred books are an illusion! *If God's work is an illusion God's word too must be the same!* Is it not simply nonsense to hold that God should so deceive His intelligent creatures? The *founder of the Arya Samaj* (the late Dayánanda Sarasvati) had long held this *ancient Hindu theory*, considering himself identical with God*, but the idea appears to have been re-

THE THEORY
CRITICISED.

*Vide Dayánanda's Autobiography which he had himself published in the "Theosophist", some two or three years before his death.

ISLAM AND THE DIVINE UNITY

PANTHEISM NOT AN
ISLAMIC BELIEF.

jected by him just before his death.

84—I may here remark, in passing, that the *Vedánta Theory* or Pantheism has nothing to do with the doctrine of Monotheism as taught by the Qurán. That some Súfís, especially the poets, have adopted this theory is no reason to suppose that it is an Islamic teaching. The idea appears to have been borrowed from Hinduism or religions other than Islam.



Conclusion.

**Sum-Total of Islamic
Monotheism.**

CONCLUSION.

SUM-TOTAL OF ISLAMIC MONOTHEISM.

85.—Before I conclude this treatise I deem it advisable to give the *sum-total of Monotheism* as contained in one of the shortest chapters of the Holy Word of God, which, translated into English, stands thus :—

(1) "Say: He (that is God) is One."

(2) "God is He on whom all depends, (He being independent of all)."

(3) "He begets-not, nor is he begotten."

(4) "And no one is His equal."

(The Qurán, CXII: 1-4.)

86.—The word '*Ahad*' in the first verse denotes that He is *One in all respects*—one as regards *His unity, power, knowledge, wisdom, mercy, holiness, providence, lordship, mastership, etc.*

PERFECT MONOTHEISM IN FOUR VERSES.

WHAT THE FIRST VERSE TEACHES.

ISLAM AND THE DIVINE UNITY

WHAT THE SECOND
VERSE TEACHES.

In fact the word, 'Ahad' comprehends all His perfect attributes.

87.—The word "*As-Samad*," in the second verse, has several meanings applicable to God—all showing that He is not dependent on anything but all things depend on Him. This word discards all unworthy conceptions about the Godhead proving that *the Almighty is free from all imperfections*, e. g., He has *no body, no limbs, no parts*, etc. He can never be seen by *the eye*, nor can He be grasped by *any senses* nor can He *become one with any being*, nor can He be *contained in anything* etc., etc. Moreover the verse refutes the *eternity of matter and soul* which some suppose to have existed independently of the Creator,

WHAT THE THIRD
VERSE TEACHES.

88 —The *third verse* rejects the idea of the Creator being the

CONCLUSION

father or *son* of anyone as the Christians suppose Him to be.

89.—The *fourth verse* particularly refutes the doctrine of *incarnation* which supposes God to be a kind of soul entering some human or animal body, as the orthodox Hīndūs believe.

90.—Thus we see the *vast comprehensiveness* of these 4 short and simple sentences of the Qúran which have rejected all possible forms of '*Shirk*' (Polytheism) and shown the most perfect Standard of Monotheism taught by the Qúran.

91.—It may be further added that Islám has taken '*Shirk*' (or Polytheism) *in a sense far wider* than any other religion. Following our low desires, or, blindly doing all that our mind tells us to do, has been equally condemned and spoken of as form

WHAT THE FOURTH
VERSE TEACHES.

ALL KINDS OF POLY-
THEISM REJECTED,

A WIDER SENSE OF
'SHIRK' IN ISLAM.

ISLAM AND THE DIVINE UNITY

CONTROL OF OUR PASSIONS.

of idolatry as the following verse of the Holy Quran will show :—

“Hast thou (O prophet!) seen him who takes his passions for his God? Wilt thou then be a guard over them?” (XXV 45.)

92—In fact these low desires are generally worshipped as idols, and how few of us have actually rejected this sort of *idolatry*! A Muslim, a true follower of Islam, should also avoid bowing down his head before these idols, in other words, he should *restrain his passions* and keep them within their proper bounds. That is the highest standard of Monotheism and *moral principle* laid before us and taught by the Last Messenger of God in His Last Word. May God help us all to obey His commandments and follow His Last Messenger in the mazy track of life. Amen!

THE END,

APPENDIX.

A list of references of the Quràn, *etc.*,
that have been quoted in this work.

(N. B. The figures, enclosed within brackets,
indicate the articles in which the references
have been quoted.)

I. THE QURAN.

II: 106 (4)	X: 23. (19)
II: 130 (7)	X: 19 (26)
II: 159 (23)	X: 105. (37)
II: 159 (35)	X: 106. (37)
II: 256 (36)	XI: 109 (23)
III:	XIV: 52. (35)
	XVI: 23. (35)
III: 17 („)	XVI: 53. (40)
IV: 116 (38)	XVI: 55. (18)
IV: 162 (8)	XVII: 23. (37)
IV: 169 (36)	XIX: 36. (39)
IV: 169 (42)	XIX: 91, 92, 93,
V: 76 (42)	94, (39)
V: 77 (35)	XXI: 16. (23)
V: 77 (42)	XXI: 17. (23)
V: 116 (42)	XXI: 25. (46)
V: 117 (42)	XXII: 77. (6)
VI: 1 (40)	XXV: 45. (91)
VI: 100 (39)	XXVII: 60, 61,
VI: 101 (39)	62, 63, 64,
VI: 163 (36)	65, (48)
X: 13 (18)	XXVIII: 88, (37)

Appendix—Continued.

XXIX: 45. (35)		XL: 64. (36)
XXIX: 45. (46)		XLI: 51. (18)
XXIX: 47. (8)		XLI: 53. (23)
XXXI: 12. (38)		XLII: 9. (32)
XXXV: 21. (7)		LI: 20. (23)
XXXV: 22. (8)		LI: 21. (23)
XXXVII: 4. (35)		LI: 51. (37)
XXXVII: 5. (35)		LIX: 22, 23,
XXXVIII: 65. (36)		24, (50)
XXXIX: 3. (26)		LXXII: 3, (39)
XXXIX: 4. (26)		CXII: 1, 2,
XXXIX: 65. (38)		3, 4, (85)

II ISLAMIC TRADITIONS.

(Extracts from "Collection of Traditions"
by Kulaini on Monotheism.)

Usúl-i-Káfî,	Book II,	Chapter	3 (54)
"	"	"	3 (55)
"	"	"	4 (56)
"	"	"	11 (57)
"	"	"	11 (58)

III The Bible (Old and New Testaments.)

Deuteronomy,	IV 35	...	(32)
do	VI 4	...	(32)
I Kings,	VIII 23	...	(32)
I Chronicles,	XVIII 20	...	(32)

Appendix—Concluded.

Psalms,	LXXXVI: 10.	...	(32)
Isaiah,	XLVI: 9.	...	(32)
Jermiah,	X: 6.	...	(32)
Matthew,	IV: 10.	...	(33)
do	XXIII: 9.	...	(33)
Mark,	XII: 29.	...	(33)
Luke,	IV: 8.	...	(33)

IV. The Vedas and the Upanishadas,

Rig Veda, I: (Conclusion of			
Sukta 27, Ashtaka I)	...	(27)	
do I: 45, 2	...	(28)	
do I: 139, 11	...	(28)	
do III: 9, 9	...	(28)	
do X: 90, 1, 2, 12, 13, 14	...	(82)	
Atharva Veda, XI: 5, 2,	...	(28)	
do XIII: 16, 17, 18	...	(30)	
Atreya Aranyaka Upanishada I.	...	(30)	
Chhândogya Upanishada VI.	...	(30)	



INDEX

(*N. B.* The figures, enclosed within brackets, indicate the articles, and not the pages, of the book.)

Adam, the first Prophet, (10).

Alí, son of Abú Talib, on Monotheism, (54, 55)

Alí Naqí son of Muhammed Taqí, on Monotheism, (56).

Alláh, comprehensive significance of, (49, 50).

—— the only true God, (36).

Anaxagoras, Dualistic System of, (41).

Anne, the mother of Mary, (43. Foot-note),

Aristotle, dualistic system of, (67).

Atheists', views refuted, (17, 19, 41, 45)

Atoms, Sir John Herschell on, (79).

Attributes, excellent, of God, (50, 51).

—— some Divine, (23).

—— the two most important, of God (1).

Bible, interpolations in the, (31, 63).

—— quotations from the, (see Appendix).

Castes, the four, how produced, (82).

Cause, a law is no, (24).

Christ, divinity of, rejected (42, 43).

Clerk Maxwell, on absolute creation, [74-79]

Creation, arguments for absolute, (74-79).

—— full definition of, not accepted by the
Arya Samàj (67).

—— of the four castes, (82).

—— two-fold sense of, (66)

Dayananda Sarasvati, on Vedic gods, (29.)

Dualistic system of Anaxagoras and Plato (41).

Duality, condemned, (40, 41).

INDEX

Ether and Motion, material phenomena explained in terms of, (80).

Energy and matter, interchangeable (80).

Evidence, a two-fold, of God's existence, (16).

—— natural, of God's existence, (17, 18, 19).

—— unanimous, of all the wise and the learned for Monotheism, (46).

First Cause, must have Will and Intelligence, (13).

—— nature leading to a, (12)

Gibbon, on the origin of Trinity (64).

God, is above all conception, (52).

—— is beyond all limitations, (52, 59).

—— has no wife, son, daughter, *etc.* (39).

—— names of, (see Attributes).

—— some attributes of, (23).

—— universal belief in, (19).

Goddesses, the Vedic gods and, (28).

Godhead, plurality in the, forbidden (37).

God's existence, a twofold evidence of, (16).

—— logical evidence of, (21, 22).

—— natural evidence of, explained in the Quràn (18).

—— testimony of human nature to, (17).

God's holiness as stated in the Quràn (39).

Gods, number of the Vedic, (28).

—— of the Vedas, (27).

—— Vedic, and their wives (28).

Herschell, Sir John, on atoms (79).

Hindu Sacred Books, quotations from, (see Appendix).

Idol-worship, rejected (25, 41).

Imams, Monotheism as explained by, (53, 58).

INDEX

- Incarnation**, the doctrine of, refuted (89).
Intelligence, Will and, in the First Cause (13, 14, 15, 22).
Interpolations, in the Bible, (31, 63)
Intuition, testimony of, to God's existence, (17—20).
Islam, absolute Monotheism in, (34).
 — derivation of, (3).
 — distinctive feature of, (7).
 — divine origin of all religions acknowledged by, (7).
 — the highest standard of Monotheism in, 92)
 — the only religion acceptable to God, (1).
 — the peaceful character of, (10).
 — the two most fundamental principles of, [1].
 — the two-fold meaning of, [3, 4, 5]
 — the religion of peace, [3, 4, 5].
 — the sum-total of, [5].
 — the universal nature of, [10].
Jafar, son of Muhammad, on Monotheism, (57)
Justice, of God, (1).
Law, a, cannot produce a result, (24).
Laws of nature, as evidence for the Divine Unity, [47, 48].
Lodge, Sir Oliver, on Matter and Energy, [80]
Luther, on Trinity, [64].
Magians, Duality of the, refuted, [41].
Mariolatry, rejected, [42, 43].
 — when and how introduced into Christianity, [43, foot-note].
Mary, the worship of, [see Mariolatry].
Materialists' objection, answered, [24].
Matter, a rational refutation of the eternity of, & soul, [68, 73].

INDEX

- conversion of, into Energy [80]
- eternity of, and soul as believed by the Arya Samàj, [65]
- eternity of, disproved by modern scientific discoveries, [80]
- Monotheism**, absolute, contained in four short verses of the Quràn, [85]
- absolute, in Islàm, [34]
- a natural belief, [25]
- as explained by Imàms [see Imams.]
- claimed in the Quran, [35]
- in the Hindù Sacred Books, [30]
- in the New Testament, [33]
- in the Old Testament, [32]
- taught by all prophets & wise men, (46)
- the Sum total of Islamic, (86—90)
- Three fold evidence of, (44—48)
- True and false, (59)
- Morality**, twofold basis of, (5)
- Mosheim**, on the Origin of Trinity, (64)
- Muhammad**, (the Prophet), Divine Mission of, (9.)
 - the last Messenger of God, (92)
 - the noblest object of the Mission of, (34)
 - traditions of, on the moral nature of Islam (5.)
- Mùsa**, son of Jafar, on Monotheism (58.)
- Muslim**, who is a true, (4, 5, 8, 92),
- Muslimin** (Muslims), the name, given by God, (6)
- Nature**, human, as evidence of the Divine Unity, (45)

INDEX

- laws of, as evidence of the Divine Unity, (47 48)
- Neander on Trinity, (64)
- Pantheism**, based on the Vedas, (82)
 - criticised, (83)
- Dayananda Sarasvati on, (83)
 - not an Islamic Teaching, [84]
 - what it teaches about God, [81]
- Passions, control of, [92]
- Peace, the religion of, [see Islam].
- Plato, dualistic system of, [41]
- Plurality, in the Godhead, forbidden, [see Polytheism].
- Polytheism, a wider sense of, in Islam, [40, 41].
 - forbidden, [37].
 - of the ancient Aryans, [27].
 - the gravest sin, [38].
 - rejected, [26, 41]
- Principle, the highest moral, [92].
- Principles of Islam, [see Islam].
- Proof, logical, inadmissible in many cases [20].
 - logical, of God's existence [21, 22.]
- Prophets, evidence of all, for the Divine unity [46].
 - sent to all nations, [8].
- Quran**, comprehensiveness of the wording of, exemplified, [86, 90].
 - quotations from, [see Appendix.]
- Roman Catholic doctrine**, [see Mariolatry].
- Sankaracharya**, a commentator on the Vedanta Philosophy, [81].
- Shirk, [see Polytheism].

INDEX

Soul, the eternity of matter and, as believed by the Araya Samaj [65].

Theodosius, forcing the worship of Trinity on his subjects, [64]

Tolerance, comprehensive, of Islam, [10]

Trinity, according to the Athanasian Creed [60].

— according to the Church of England, [60].

— according to the Westminster Confession of Faith, [60].

— a common belief, of all orthodox Christians, [60]

— based on I. John 5, 7, [62].

— never found in the Divine Records, [64].

— opposed to reason and common sense, [61]

— origin of the Christian, [64].

— the Aryan, as advocated by Dayananda Sarasvati and his disciples, [65].

— the Aryan, refuted, [68—72, 80].

— the Christian, declared unreasonable, [42, 43].

Traditions, quotations from Islamic, [53—58].

Truth, discovery of the great, [9].

Unity of God, [see Monotheism].

Upanishadas, quotations from the, [see Appendix].

Vedanta Philosophy, [see Pantheism].

Vedas, quotations from the, [see Appendix].

Vyasa, compiler of the Vedanta Philosophy, [81].

Waddington, on the origin of Trinity [64].

Will and Intelligence in the First Cause, [13]
14, 15, 22].

Opinions.

[Sincere acknowledgments are due to scholars who were pleased to peruse the manuscript of this work, before it was submitted to the press, and favour the author with their valuable opinions, which are inserted here below.]

(1) Moulavi Mirza Mehdi Khan, A. R. S. M., Retired Census Commissioner, H. E. H. the Nizam's Government writes :—

“Islam and the Divine Unity.”

“In the short space of time at my disposal (12 hours), I was only able to take a cursory view of this important book. The Author, Moulavi Khwaja Ghulam-ul-Hasnain Sahib, has endeavoured to bring a vast subject within a very small compass, with great success, as will appear from the extensive references to various sources of information from which he has culled them.”

“The conception of God, as propounded in Islam and other religions, is dealt within chapters 6 and 7, which deserve deep study, and the contrast shown by the Author is very creditable.”

OPINIONS.

“The doctrine of Monotheism, as taught by the Quran, is quite distinct from that of the other so-called Monotheistic religions of the world.”

“Although the book appears small, it embodies the researches of 35 years of the author’s life. Thinking minds, anxious to study Islam, whether they may be Moslems or non-moslems will do well to read the brochure carefully, and I am sure, they will appreciate the labour involved in bringing the most valuable information together in a condensed form so successfully. The subject is so vast and so intricate that it needs the facile pen of a more competent critic, well versed in these matters to do justice to it, than a layman like my humble self.”

[2] Maulavi Syed Mohammed Hasan Bilgirami, Accountant-General of H. E. H, the Nizam’s Dominions, writes:—

“A time like this demands great hearts, strong minds, true faith and willing hands, men who have the courage of conviction to speak out the truth.”

OPINIONS.

"I had a chance of going through, though cursorily, the Treatise of Khwaja Ghulam-ul-Hasanain on "Islam and the Divine Unity." He has no doubt done a great duty for the Islamic world—nay, for the mankind in general. To describe and narrate in a convincing manner the intricate problems and put them in a nutshell is no joke—it is really a labour of love. How well and how clearly he has brought forth the raging question about the conception of God and proved so briefly but masterfully the absolute unity as taught by Islam ! The quotations from the volumes of sacred laws of various religions *etc.*, are worth reading minutely. The book, in my humble opinion, should be printed and distributed broadcast in Europe and other countries like Japan and America. It is time that men of affluence should come forward to help him in the publication of the book. It is not possible for a man of his limited means to undertake the task."

OPINIONS.

[3] Nawab Hyder-Nawaz Jung, Bahadur, Finance Member, H. E. H. The Nizam's Government, Hyderabad, writes :—

“I have read with great interest Moulavi Khawaja Ghulam-ul-Hasanain Saheb's English Brochure on the Islamic conception of God. He has, in my opinion, been able to compress within a small compass without loss of lucidity this wide subject. Although, personally, I should have preferred his comparison of the Islamic Conception with other conceptions to have been of a non-polemical character, I am glad to find that he has done so in a way in which no offence could be taken (at least from the point of view of language) by the followers of other faiths.”

